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דברי אדם

DIBRE ADAM,

Or

ADAMS HEBREW DICTIONARIE:

A RARE AND NEW INVENtion, for the ſpeedie atteyning, and perfect reteyning, of the *Hebrew*, *Chaldee* and *Syriack*. Where (by the diſtinct *motion* of 66 characters) al the Dictionarie words of the Language of *Canaan* are truly repreſented, and cleerely written.

Deuiſed and compiled by S. S.

Μὴ ὁ νόμος ἡμῶν, κρίνει τὸν ἄνθρωπον; ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρῶτον, καὶ γνῷ τί ποιεῖ;

LONDON
Anno Dom. 1602.

H
Y. 5. 93.

TO THE RIGHT HONORABLE AND moſt Reuerend Father in God,

my Lords Grace the Archbiſhop of Canterburie, Primate of all England and Metropolitane, &c. happieſt health, honour and ſaluation, from אל שד *the Mightie.*

RIght reuerend and gracious Lord, *thrice* the ſacred ſcripture recordeth, how languages were both perfectly attained, and exactly retained, *euen in the ſpace of one day.* In Eden *extraordinarie* vpon the perfection of nature: at Babel *admirable*, vpon the curſe of pride: at Salem moſt *miraculous*, from the bleſſing of grace: And although theſe many clouen tongues on the feaſt of Pentecoſt, were ingrauen in the intellectuall and memoratiue faculties of the Apoſtles, *immediatly* from the

finger of God: yet it is more then likely that for the ſudden teaching of the *two* former, the power of אדני (who alwaies worketh moſt freelie) tyed it ſelfe to ſome *naturall meanes* in, and within man. For at Babels fall, the Seauentie Ancienters were mightily holpen, by the former words, & ſemblable ſounds of their firſt knowne language. And hence it is that the firſt fathers of the Saxons, and founders of our Engliſh nation, might better learne, & alſo more perfectly cõmit to memory, this vnkoth ſtrange Engliſh, *Walke*, *ſhivver*, **earth*, *Rieke*, * *Iſope*, comming ſo neere to the Hebrew, *halak*, *ſhibber*, *erets*, *rike*, and *ezob*, iuſt of the ſame valour and ſignification. But our *firſt parents* quickly proued moſt learned & rare Linguiſts, after another manner. For euen as the Lord ſummoned *couples* of all kinde of creatures, to the Court of *Noahs* Arke for their preſeruation: ſo in the Creation, he called all the States and Burgeſſes of the hoſts of heauen and earth, vnto the Parliament of Paradiſe for their *denomination*. Then at the *word of the Lord*, ſwiftly ſwims the fiſh vp the ſiluer ſtreames

* *ſhivver* breake, *rike* ſmoke, in old Engliſh.

Gen. 2. 19. 20

ſtreames of the foure headed riuer. The birds flie ſpeedily diuiding the light-ſome ayre. The beaſts iourney amaine vpon the flower fragrant floore of the greene graſſe; and *there* they thus aſ-ſemble with all kind of hearbs and trees alreadie in the Garden: firſt, on their parts to ſweare ſubmiſſiue alleageance, and loyall ſubiection to him and his heires for euer, and alſo to receiue *fit names* of *memorable* notation, to wit, their Hebrew *appellatiue* titles, accor-ding to their nature & condition. Now of all the beaſts of the field, the Dog moſt dutifull, and the Serpent the ſub-tileſt, whom they choſe Clearke in the *houſe* and *Speaker* for all the reſt. The *ſpeechles* Spaniell friendly fawning li-king and licking the feete of this *goodly Naomie, exhibiteth* by *bill* with *hartie* af-fection his perpetuall ſeruice, ſaying: *Whither you goe I will goe, and where you dwell I will dwell, and where you dye I will dye.* This paſſed and the penall ſtatute inſued. That when ſoeuer any one of the creatures ſhould proue traytors to their dread Soueraigne, or be but an *inſtru-ment* of his woe, that then in *bondage*

Gen. 1.28.

Gen. 3.1.

Ruth. 1.20.

*His name, nature and euēt, ſheweth this.

Rom.8.20. * *of corruption* all ſhould *grieue* and *groane*: but if ſuch horrible treaſon ſhould bee found, in the wiſeſt of the breed of beaſts, if in the *Scribe & Speaker*; that then ouer and beſides the generall puniſhment, hee ſhould * loſe his eares, hands and feete, creeple-like crawling on the face of the curſed earth, whoſe drie duſt ſhould be his daintieſt diet. This inacted, *Adam* (wiſely cõtemplating the creatures interiour *formes*, & prudently foreſeeing the forenamed future proprieties) proceedeth to impoſe moſt *apt ſignificant names*. Heere king Elephant * *the chiefe of the wayes of God*, Lord Lion fearfull prince of beaſts, were firſt created בהמות *Behemoth* and ארי *Ari*: Sir Aſſe was dubbed but אתון *Athon* as he wearie, well deſerued: The ſlie Serpent he height נחש *Nakhas*, vild veſſel of diueliſh diuination: but the kinde Cur was called כלב *Celeb*, & adopted an inmate for euer. The *ſeminiferous* whelming *Whale* was aptly intituled generallie דג *Dag*, particularly Duke *Leuiathan* לויתן in the deepe. The bird Ruck, which beareth the Elephant, the firſt tyrant that euer was (when the Lyon ate graſſe)

*Gen.3 14. *Pſalm.* deafe Adder.

As אדם Adã a man: So בהמות an Elephant, בהמה a beaſt

*Iob.40.14. *Ari* a Lion. *Ari* fearful.

Athon an Aſſe, *Athõ* a ſlug.

Nakhaſh Serpens. *Nakhaſh augurium.*

Celeb a dog. *Celeb* a creature after my heart.

Dag a fiſh & to multiply.

Leuiathan a Whale. *Leuiathan* his forme knowne to Adam.

graſſe) was worthily ſurnamed עוף הגדול *Gnof hagadol*, and thereupon authoriſed to beare the ſpread Eagle in his Armes. Faire Ladie Oliue, great gouerneſſe of trees, who *honoureth* * *God and man*, and Miſtriſſe to the Cedars that grow in Lebanon, was then alſo *annointed* Queene זית *Zayth*. Thus Man the mightie Monarch of the World, diſtributeth fit names, and beſtowed moſt pertinent titles, to other married mates of male and female. At this time Gods new Neophyte, *freſh-man*, of greater vnderſtanding then *ſtanding*, in the floriſhing Vniuerſitie of Eden, had a ſhrewd, though glorious leſſon impoſed vpon him, by his Maſter אדוני rectour of the round rouling Globe: For to ten thouſand ſeuerall things, that is to ſay, to all thoſe creatures, and all their ſeuerall actions with their diuers qualities, he muſt giue * tenne thouſand differing names, and preſently be able to recount them againe, and to teach them to all his children, *Hic labor, hoc opus eſt*. Yet ſuch was the refined integritie of this worthy wight, that with exactnes, wonderfull; with ſpirit, couragious; in mind

* Bird the great.

Iudge. 9. 8.

Zaith Olea. Zaith abſcistrix inuertendo.

* Exactly 1064 8.

and memorie, atchieuing his *wordie* worke, hee wonne *this high price* and heauenly applauſe, from God his Tutor, טוב טוב טוב מאד *Good, good, and very good.*

In like manner *Iſha* perfect *Pandora*, his ſecond ſelfe, *Eua* (mother of death and life) of paſſing preſent wit, learned of her Husband the *mother tongue* in verie *few houres*. For the *image of God* in them, was but as the hearbe קיקיון *Kikijone*, שבן לילה היה ובן לילה אבד formed, & deformed in one day: and that by the helliſh mouth of the wicked worme, which ſoone begnawed this glorious plant, and cauſed the Daughter of *Lot* to diſplay her owne and her fathers nakednes. Now if it be demaunded, what natiue helps or ordinary inſtrument theſe young Nouices had to accompliſh ſo rare and large a lecture? I anſwere, that, ouer and beſides the principal meanes, (the reſplendent *Vrim* and *Thummim* inameled in their vnderſtandinges) doubtleſſe they obſerued an *Alphabeticall Method*, in naming ſeuerall files and rankes of creatures, with other proprieties in them. Which done, they might with like * facilitie runne them ouer againe

Ionah.4.10.

* As in the ende of the preface is fully ſhewed.

gaine and againe during this great Seſſions: and afterward repeate them verie often by themſelues; hauing thus receiued the order of things into the notion of their minds, applying themſelues ſtill to the *motion of the letters*. Wherefore (Right Honorable) hauing inuented this Inſtrument for the readie gaining, and conſtant remaining of the Hebrue, Chaldee, Syriack, by ỹ diſtinct mouing of two or three letters at a time; I tearme it from the primitiue and natiue vſe דברי אדם *Dibre Adam*, or *Adams Dictionarie*: preſuming in all Humilitie to *Preſent* it to your HONOVRS moſt prudent cenſure, together with loue perpetuall and vnfained dutie.

Your Honors intierly deuoted in all Humilitie,

SIMON STVRTEVANT

TO THE CVRTEOVS Reader, and ſtudious in *the Hebrew.*

GEntle Reader, *moſt rare and ſupereminent are the prerogatiues of the* Hebrew *farre aboue any other language vvhatſoeuer: vvhich* tongues *with all tuneable melodious* EARES, *are but as the grating* gridiron *or ſnapping* tongs, *to* Dauids *ſvveete harmonious* Harp: *and in the eyes of holy* SEERS, *ſeeme babiſh; yea* bables, *from* whence *they ſprang. For to omit many ſuperexcellent vvorths, cited by Hebrevv Profeſſors, for to incite ſtudious vvith alacritie, in this kind of learning: let me only recall ſome briefe points to thy memorie, vvhich chiefly euince the incomparable dignitie hereof. Wouldeſt thou* heare *the peculiar* voyce *of the Lord, vvhich teareth the tall Cedars of Lebanon, by name the* THREE-THVNDRING אהיה I AM, A, *and* Ω, *vvith infinit Maieſtie volovving the* vnacceſſible *Heſts of the Decalogue his* עשר דברים *?* Here onely heare. *Wouldeſt thou knovv the* words of worlds? *only in vſe before the flood, and after the deluge to the tovver of Babel; vvhich Angels pronounced, Great* Gabriel *and* Seraphim *carouled, graue Patriarches ſententiouſly ſpoke, the Prophets preached, and* Dauid *moſt ſvveetly ſung:* Here onely heare. *Nay vvill you giue eare? to the admirable and* Gracious *vvords, breathing out of the* guileles mouth

mouth *of the eternall* WORD, *who alone inspired the sacred* word *of truth*: Here onely heare. *Would yee zealously* attend *the* fire-*flashing tongues, the language of Canaan, the preaching of* Peter *and* Iohn, *Bonarges, Sonnes of* Thunder, *the teaching of* Paul, *whom* Augustine *so much desired to heare?* Here onely heare. *In fine, list you to listen vnto the sacred* Sound, *which once went ouer all the World, farre diuiner then* Pythagoras *his Concent of the Celestiall and aye-singing orbes, which can onely charme deafe Adders to heare, whose Eccho will raise the dead to life againe, and* pipe vp earthly *sinners from* Hell, *death and damnation?* Here onely heare.

Secondly, wouldest thou SEE *Gods* Autographum, *his gold-glorious* writ, *the* FATHERS *ingrauing in the tables of stone: The Sonne his writing in the* dust *of the earth: The Holy Ghost the finger of God his Delineation vpon the* wall? *at the sight of which curious* characters, *the Cherubims vaile their faces, The learned Pharisie confounded turneth away, Proud Potentates shake and tremble:* Here * come and see. *Will you see the true Melchisedech, or the sole princely prophetical priest of the worlds* Vniuersitie? *or will you beholde the* SONNE *of God holding the hands of the* Sons of men limming *such scripture by his direction, the least* Iota *whereof must suruiue the age of Heauens?* Here come and see. *Like you to looke of that learned Language, which for the most part hath euery* one *word of* three letters, *fit to remember the reader of the mysticall* vnitie *of the* Trinitie? *Or would you looke vpon the formable* * *feature of the Lord, that image of* Iehouah *of Hosts, now only lawfull to be made and represented? The figure whereof being*

Ioh. 1.

* What this meaneth elsewhere shall be declared.

ing truly read, distinctly sounded, and constantly remembred, the to too superstitious Iewes held to worke miracles. Come Heare and See, not only I say all the foresaid excellent rare points, but also any other matter what your heart can desire concerning heauenly knowledge and saluation, which is from the Iewes, to whom the holy oracles of God were in trust and custodie committed.

Most worthie therefore of prehominence is this Mother tongue, which in very deede is the key of knowledge and the doore to happie felicitie. Notwithstanding, as it falleth out in other disciplines, where nothing is both truly excellent and easie to be attained: so it fareth here. For (to omit the varietie of accents, the similitude of Characters, the diuersitie of anomalies) this is one notable obstacle and intricate difficultie, euen at the verie threshold and entrance of this discipline; The Hebrew true Orthographie is rather a mysticall Brachygraphie and compendious writing, than a iust absolute description of all the elements and letters: yet as the Poet saith, Aut hæc cum illis sunt habenda, aut illa cum his amittenda sunt. Wherefore the endeuours of the learned are highly to be reuerenced, who (as it were deuouring some part of these difficulties) haue left behind them necessarie inuentions, and prescribed very profitable directions, for the more speedie attaining of this so worthie a worke. Which helpfull waies and commodious methods as they were not all begun by one, so it is not to be looked for, that in perfection they shall be finished by any: but that succeeding age may still cast in his mite with acceptance into the holie Corban.

Hauing therefore some twelue yeeres agoe (being

ing a Student in Christs Colledge in Cambridge) inuented this Scholasticall instrument called DIBRE ADAM, and hauing then priuately communicated it with approbation to some few of my speciall friends: I haue now vpon mature iudgement polished and published for the beneficiall behoofe of all Hebricians. And that the many and necessarie vses thereof may the better appeare, I will discourse his chiefe proprieties from point to point. This Inuention setteth before the eyes, in the iust idea and truest writing, all the Primitiues, and many of the Deriuatiues, not only of the Hebrew, but also of the Chaldee and Syriake, and that not without most singular commodities. For if the printed Map of the land of Canaan, or of some other countrie, which describeth the situations of places, promontories and forrests, be in high regard: then certes the prudent wise may worthily respect, and highly esteeme any ingenious engine, which so perspicuously displaieth, both to the view and eare, the whole language of Canaan, the voluble eloquence whereof floweth with milke and hony.

The Map onely publisheth cities and townes of note, it giueth no notice of the lesser villages, thorps and Hamlets. But this little booke laying downe all the ancient Protoplasts, in them also discouereth sufficiently to the attentiue diligent, all the deriuatiues which issue from them. The Card deciphereth not the places of yore, which warres haue desolated, Earthquakes swallowed, or seas ouerwhelmed, but only those which now are extant, and continue florishing: yet Adams Dictionarie not only manifesteth all the words now in vse in the sacred writings of Moses and the Prophets, and in the Syriack of the Euangelists and of the Apostles: but it writeth

teth also all Adams vnwritten verities, which Babel confounded vvith obliuion, vvhich the Spirit hath not penned, and Thalmudicall Rabbins neglected in their volumes. In a vvord, it recordeth vvhatsoeuer vvas or could haue been in the vniuersall three-lettered speech. Againe, vvhat is it (I pray you) that most accurate arte doth carue or picture? or what can it shape or set forth? Is it not for a mountain a moulehill, for the substance the shadow, and for the ample building of cities some small atomies: vvhereof the steeple, like the gates of Mindus, is greater then the bodie of the feature. So that this is true of Iewrie, or of any other countrie compendiously thus compacted.

Treis pateat Salim spatium non amplius vlnas.

On the other side, this deuice giueth the substance of the vvords themselues, and that in such capitall and propheticall letters, that a man running may reade them. Capitall, they are for very good vse, because the apprehension of the eye is like the fingers of the hand: if you assay to gripe a plaine which is broader then your span, you cannot take it vp, because it is too great: neither can your nailes nip vp a small haire or a spiders line vpon a table, because it is too little. After the same manner, vvords of small characters are offensiue to the eye, and vncomfortable for the conception, and figuration of the minde: vvhereas good round letters are attracted by the visible power, with delightfull facilitie; For the memorie as it were feeling them so sensibly, doth more firmely hold them, and constantly retaine them. It is vvorth our obseruation to consider, that the remembrance of vvords is not so much fastened and fashioned in the minde of the learned by voyce or sound, as by the three-lettered figure and shape thereof

thereof in print or writing, for the which there is nothing more fit and opportune then a tolerable visible Characteric. But to returne to our former comparison. Although the industrious Carver hath curiously ingraven the types of Cities in his Map, yet his labours will proue very little auaileable to the buyer, except the names of the seuerall places be also vnderwritten: and in this, the Artificer may be resembled to Plinies vnskilfull Painter, who painting a Cock or any other thing, was wont to set downe the name thereof, saying: This is a Cock, this a Parrat: So the best Topographer writeth, This is Ierusalem, this Samaria, &c. els their weake workmanship would neuer distinguish nor manifest their intentions to the viewer of their plots. But here it is not so: for as soone as I eye the proportion of the word in the three radicals, so soone (as in a myrrour) I reade the same: and euery shoresh or primitiue is distinct in it selfe from all his fellowes without any other intimation. Notwithstanding (gentle Reader) my purpose is not in these comparisons to derogate any thing from the dignitie of the Art of Cosmographie: but onely to shew that as the one is necessarie for the knowledge of places, so the other as behoouefull for the knowledge of the Mother language. I will not forge here the beautie of the Characters and seemelines of the words, wherewith not a little the eye is allured in beholding, the fancie fed both with the notion and also with the liuing motion, the minde addressed to stronger meditation, and the vnderstanding rapt to deeper contemplation, as also the memorie strengthened to sounder reseruation: yet one thing I must not forget, which is very admirable: for as Cardanus reporteth, that he together with Ferrarius vna circini apertura,

with

with one opening of the Compasse did demonstrate the many and variable Elements of Euclide. So here the student, by the ternall motion of three radicall rules, may with ease discouer to himselfe all the centuries of the Hebrew, Chaldee and Syriack.

Hauing therefore discussed the generall vses of this Instrument, let vs now see what persons may make best benefit hereof. If it be true which the Poet saith: Non minor est virtus quam quærere parta tueri, then out of question the skilfull Hebrician may find a necessarie helpe by this little booke. For be it that he hath attained to the perfect knowledge of Adams speech: yet being conuersant in other studies, he may happily, or rather vnhappily forget, and burie in oblition some part of this knowledge by to too long absence or intermission: which if he doubt, or suspect by himselfe, let him but conferre with this remembrancer, and here runne ouer the seuerall shapes of Adams words simul & semel, his minde shall againe be enlightened and his desire satisfied: so that whatsoeuer oblition carelesly forgat, this rehearsall and view will speedily beget. For here he may survey all the Hebrew, Chaldee and Syriack language in one day, the which in reading of bookes and volumes, he cannot performe in the space of a yeere. The man of God Moses, although that (both by his former trauels and also by the spirit of prophesie) he knew the Cities and confines of the holy land; yet was he exceedingly confirmed, and comforted in his memorie, when the Lord carried him to the top of Nebos hill, and there inlarged his sensible horizon so far, that he might in a very short space discerne, and distinctly consider euery citie, towne and village, forrests, promontories and groues, of the fortunate and

fruitfull countrie of Canaan: *So likevvise the learned Linguist may deigne both with profit and comfort to recall (in this gaine & smal synopsis) the whole summe of his former knovvledge. Here his eyes may feede on varietie, his eares listen to his ovvne tuneable pronunciation, & his fingers busied in moving and removing; that (being pleased vvith the skipping and leaping of the letters, and also delighted vvith the accurate proportion of the vvords) his understanding may the better apprehend, having such a visible and palpable object. Novv if in respect of this holy busines, vve see but in part and* know in part, *then (follovving that prescription laid dovvne at large in our preface to the* Greeke Nomenclator) *let vs make a sequestration of our knowledge from our ignorance: and, not forgetting that vvhich is behinde, let vs stretch forth our serious thoughts still to the marke vvhich is before, that vve may attaine the vvished βραβεῖον. In plaine tearmes, this* Dibre *is as a storehouse or Haberdashers shop, it laieth open to the vievv all kinde of vvares and commodities: novv although thou canst not but see all his riches and goods, yet take up none, handle none, contemplate vpon none so much, as that vvhich thou hast neede of: that buy I say, and that make thy ovvne. VVere it not a follie for a man vvho lacketh onely but a hat, a girdle, and a paire of gloues, if comming to the shop of varietie, he should meddle and fiddle vvith a looking glasse, and trifle out his time by prizing this thing, and that thing, vvhich alreadie he hath; meane vvhile neglecting the necessarie supplie of his foresaid vvants? So truly it is not conuenient for the* yong Hebrician, *vvith* Achilles *alvvaies to be vievving and flourishing his* Dagger, *or glauncing his* Sword, *that*

is: ſuch words vvherevvith he is ſo vvell acquainted, and neglect the difficult and vnknowne. Vvherfore hé alſo may haue here by Adams Dictionarie *pertinent reliefe, if (ſuperficially reading for memorie his vvords foreknovvne) he often repeate, earneſtly behold and carefully conſider onely thoſe ſeuerall parcels, vvhercof as yet he is ignorant, vvhich I vvould vviſh him to drauv into ſome ſhort catalogue or regiſter out of* Buxtorfius, *or ſome compendious Dictionarie.*

The vtilitie and profitable vſes of this Deuice, *in regard of the skilful (and practiſed in ſome meaſure) in theſe ſtudies, are alreadie declared: novv let vs ſee hovv the ignorant and vnentred may make beneſit by it. The diligent* Tutor *in reading to his pupils, reſpecteth nothing ſo much as the ſearch of the* Roote *and demonſtratiõ of the* Radix, *which (being the fountaine of riuelets, and parent of all his offſpring) aboue all other things is moſt needfull, exactly to be knowne and conſtantly remembred: and for this cauſe he vſeth many times to note it downe before their eyes. Here then with ſpeedie motion, and turning of a hand he may openly manifeſt, and cleerely diſcouer the true proportionable vvriting, not only of any* protoplaſt *or primitiue, but alſo of any deriuatiue vnder the number of three conſonants: yea and if the Student vvill be at the charges, he may haue his Inſtrument made vvith foure, fiue or ſixe alphabeticall rovves at his pleaſure. Moreouer, by meanes of this literarie Engine he may daily teach and repreſent vnto his ſchollers* viua voce, *a competent number of vvords, applying them to their ſeuerall ſignifications. Vvhich methed being diſtinctly ioyned vvith the conſtruing expoſition, and Grammaticall analyſis of ſome ſmall portions of*

Hiſtoricall *ſcripture, vvill (I ſay) make his pupils very good proficients in a ſhort time.*

But the ſtudious in the Hebrew, deſtitute of a guide and teacher, cannot (I confeſſe) make ſuch vvi:ſhed benefit, and the rather for lacke of a brieſe Dictionarie of the Hebrew, Chaldee and Syriack altogether, vvhich peculiarly is to be mated with this Alphabeticall Inſtrument. Notvvithſtanding, if in the meane time he take vnto him ſome little compendious Dictionarie, as Reuchlin, Vdal, Hutterus *his Lexicon, or his Cube (but the beſt is* Buxtorfius*) and out of them learne daily a conuenient number of the moſt vſuall primitiues, according to the order mentioned in our preface to the Greeke and Latin Nomenclators; and afterward examine his memorie by this* Dibre *he ſhall finde much eaſe, great facilitie and happie ſucceſſe. Alſo euery morning as he proceedeth in this Dictionarie courſe of learning, which is both the ſureſt & ancienteſt way for knowledge, let him here briefly firſt recall, and conſideratly view as his propoſed* part, *whatſoeuer former paines haue attained vnto: which often repetition is the high pathway to exquiſit perfection.*

Hitherto the preface hath deliuered both the generall commodities and particular vſes of this new inuention: ſome of vvhich premiſſes for plainnes ſake, wee will further illuſtrate in examples, naming by the way the parts of this Literarie Engine. At the top of this inſtrument you may perceiue three ſeuerall plaine rulers, *ſuperſcribed with three Hebrew letters* פ ר *and* ל: *the Ruler marked with* פ, *I call it* Peh, *and the ruler vvritten vvith* ר, *is tearmed* Gnajin, *the third ruler noted with* ל, *we name* Lamed. *Now euery one of theſe three* rulers *hath vnderneath the Inſtrument his ſeuerall ſpring, where-*

vpon

vpon he mouth. A little beneath the foreſaid letters you ſhall ſee a vacuum, or a faire white field, which I tearme the Booke it ſelfe. Now to our purpoſe. Draw ye vp lightly the ſecond radicall Gnajin, and in your Booke you ſhall ſee the letter ע, then moone ſoftly Gnajin backward to his ſpring, and let ע reſt in the middeſt of your booke. This done, pull vp Lamed but one degree, couch him to his ſpring, and in your booke there will appeare ע alſo. This firſt word is one of Adams vnwritten verities, or vox exoleta, that is, it hath no exiſtence or being now in the Hebrew language: vvherefore vvithout delay remoue Lamed vp to his ſecond degree, couch him ſofily back vpon his vice, then your booke will ſhew you abe, which ſignifieth Pater a father, or by changing a into e it ought to be pronounced eabe, and then it ſignifieth arbor a tree, or viror greenneſſe. Further, lift vp Lamed to his third degree (obſerving alwaies in euery motion for the wiſhed letter, to tap downe the radicall to his vice) and then there vvill ariſe the letter ג, and your booke readeth ague, vvhich you muſt ſound as the laſt part of Plague, & not as a-gue. The I meditate thus: ague, in Syriack, a tree: but becauſe it is no vſuall vvord (as the Dictionarie beneath ſhevveth) I ſtand not much vpon it: proceede therefore in mouing of Lamed through his 22. degrees vntill ר appeare, and by the vvay make a diligent ſearch for your deſired vvords. As your eyes walke along the degrees, firſt behold the vvord vviſhly, ſecondly pronounce it truly, thirdly knit it to his proper ſignification: but if it be vſuall (which is diſcerned by the communitie of the ſignification) then looke vpon it earneſtly, gaze and graſe with your ſight carefully, reuerberate your eares diligently, vvith three or foure di-

ſtinct pronunciations. Let this ſuffice to ſhew the way to learne the words of one ſyllable. Wherefore to proceede, lightly with the tip of your finger hold downe Lameds and Gnajins ſpring, and ſo you may eaſily ſlide them downe into their ſockets againe, and your booke then ſheweth his white blanck. Now that you may haue directions alſo for Diſſyllables, produce Peh to his firſt degree, draw vp Gnajin to ב, and let אב keep their ſtations vntill al the whole Alphabet of Lamed hath paſſed by them. Now at the firſt degree of Lamed, I ſay abba ſyriacé pater, * abba pater, abba (in Syriack) father. Moreouer, note when the Dibre preſenteth either a word now not vſed, or not of ſuch common and neceſſarie vſe in the Scripture: that then you may cauſe it quickly to paſſe, and to giue place to his betters which follow. Now that the ſimpleſt may reſt more fully ſatisfied in theſe former materiall points: I will ſet downe both an alphabeticall file of Monoſyllables, and alſo a literarie ranke of Diſſyllables in two ſections of the reformed Hebrew Dictionarie.

*Often, becauſe it is moſt vſuall.

SECTIO

SECTIO. I.

Monoſyllaba.

	אא	c	
pater	אב		abe *a father.*
arbor	אב		eabe *a tree.*
Iulius	אב	s r	abe *Iuly.*
arborq.	אג	s r	ague *a kind of tree.*
afflictio	אד		eade *affliction.*
vapor	אד	s	eade *a vapour.*
perditio	אד	s	eade *deſtruction.*
vel	או		ô *or.*
ô vocandi	או	s	ô *an Inter. of calling.*
tunc	אז		aze *then.*
frater	אח		akh' *a brother.*
focus	אח		akh' *the harth.*
quietè	אט		at *ſoftly.*
faſcinus	אט	r	eate *a charme.*
inſula	אי		ee *an Iland.*
vbi	אי		ea *where.*
tantùm	אך		ac *only.*
ſed	אך		ac *but.*
non, ne	אל		al *leaſt, not.*
fortes	אל		eale *ſtrong.*
Deus	אל		eale *God.*
ſi	אם		im *if.*
mater	אם		eame *a mother.*
què	אן		ane *vvhither now.*
quò	אן		ane *vvhence.*
meditatus eſt	אן	s	ane *he meditated.*
	אס	e	
	אע	e	
naſus	אף		af *a noſe.*
furor	אף		af *furie.*
adhuc	אף		af *yet.*

etiam	אף	s	af *alſo.*
feſtinauit	אץ		atſe *he made haſte.*
anguſtus	אץ		atſe *ſtreight.*
	אק	e	
illuminauit	אר		are *he lightened.*
maledixit	אר		ar *he curſed.*
aër	אר	s	are *the ayre.*
ignis	אש		eaſh *the fire.*
tu	את		ath *thou.*
ligo	את		eath *a mattock.*
ſignum	את	s	öth *a ſigne.*

SECTIO. II.

Diſſyllaba.

pater	אבא	s	abbá *a father.*
ſpica	אביב	r	abeébe *an eare of*
Martius	אביב	r	abeébe *March.(corne*
perjit	אבד		abád *he periſhed.*
voluit	אבה		abáh *he would.*
acies gladij	אבחה	r	ibkháh *the edge of a*
piſcina	אבט	s r	ábat *a fiſhpõd.(ſword.*
extulit	אבך	r	abác *he lifted vp.*
luctus	אבל		ébel *mourning.*
verè	אבל		abále *truly.*
lapis	אבן		ében *a ſtone.*
præſepe	אבס		ebúſe *a manger.*
horreum	אבס		ebúſe *a barne.*
puluiſculus	אבק		abáque *duſt.*
luctatus eſt	אבק		abáq *he vvreſtled.*
ala	אבר		éber *a vving.*
penna	אבר		éber *a feather.*
fortis	אביר		abeére *ſtrong.*
plumbum	אבר	s r	abáre *leade.*

OBSER-

OBSERVATIONS FOR THE better vnderſtanding of this Dictionarie part.

THe letter s *ſignifieth vvhich vvords be meere Syriack:* r *ſheevveth thoſe vvords vvhich be of rarer, or not ſo much in vſe:* e *marketh thoſe vvhich now are not vſed, but vvere or might haue been in* Adams *daies. In vvriting of the Hebrew vvith the Romane letters, I haue reſpected only the repreſentation of the true ſounds: and therefore I vvould deſire thee to reade them as if they vvere Engliſh vvords. Reade then theſe ſyllables* -eade, -are, *as in our Engliſh vvords,* leade, arc.

But (omitting further treatie of the Dictionarie) we returne to our peculiar purpoſe and drift: which is, to demonſtrate the eſpeciall commodities of this alphabeticall Organon; *amongſt the vvhich, the* ſhortnes of time *is not the leaſt in reputation. For it is true in this, as in another ſenſe,* Bis dat, qui citò dat, *an inſtrument of extraordinarie expedition is of double eſtimation. Wherefore if it be demanded in vvhat diſtance of time this* inuention, *carefully practiſed, vvill be able to inſtruct the competent knovvledge of the vviſhed language: To this I anſwere; Although I doe not delight to appoint times and ſeaſons, but rather vvould vviſh that the reader ſhould make experience of it himſelfe: yet a moſt learned Hebrician and painfull vvriter* Elias Hutterus *by name, auerreth boldly, that eſpecially by an excellent inuention of his called the* Hebrew Cube, *he vvill teach more in a yeere, then the ordinarie courſe can performe in* * *ten. Howbeit for the*

* See his preface to his Lexicō and Cube.

Cube

Cube I vvill say little, neither dare I speake so largely of Adams Dictionarie: *yet this I dare be bold to say, yea I will demonstrate it as firmely as euer* Euclide *did any of his Elements.* That if another small inuention of laudable literature *(vvhich by Gods assistance vvith pertinent bookes and charges supplied by some fauourable* Mecœnas, *I could finish in tvvo moneths) vvere but adioyned hereunto, that both these together vvould effect* thrice *as much with ease and perfectnes, as either the common order in teaching, or* Hutterus *Cube vvill or can performe: vvhich inuention also I chalenge as my owne, being deuised by my selfe twelue yeeres agoe, in all points equall to his, except it were for this* fault, *that I made it more generall, not onely for the Hebrew, but also for the Chaldee and Syriack, which be but dialects, and no more to be separated from the Hebrew* Nomenclator, *then the* Ionick *or* Attick *is to be disioyned from the* Common Greeke tongue. *And here by the vvay (that I may not seeme most iniuriously to pleade for the fruit of another mans* braine, *or vvittingly and vvillingly to* smother *my owne natiue* Minerua) *I beseech you let me come to my triall, though by some not-vnpertinent digression, and iudge you vvhat I say. In the fourth of* Ionah *there is an Hebrew vvord vvhich soundeth* קִיקָיוֹן kikijon, *it hath mightily troubled all the interpreters for the true translation hereof:* Ierome *translateth it* Hedera the Iuie: *some,* bryonia the wild vine: *others,* Cucurbita the Gourd: *learned* Mercerus *proueth most truly that it is only to be interpreted* Ricinus *the Egyptian* tick-plant. *After him* Drusius *that famous Hebrew Grammarian, ignorant of* Mercerus *interpretation, prooueth it to be* ricinus *likewise, and laieth claime to the inuen-*

tion

tion with an open ἥυρεκα, *alleaging the testimonie of Master* Liuely, *then, and now Hebrew Reader in Cambridge, who could iustifie the truth of this assertion, that* Drusius *had written this matter some yeres before* Mercerus *booke vvas either printed or published: vvhereupon it insueth, that tvvo authors may iustly lay title to one and the selfesame inuention. So* Faustus *is deseruedly reputed the founder of the Mysterie of Printing, and yet (if credit may be giuen to later Histories) they of* China *had it in practise many yeeres before his birth For my part I doe constantly auovv, that I neuer savv* Hutterus *Cube vntill vvithin this tvvo moneths, the vvhich Master* William Blewet *(vvho as for other good parts, so especially for his rare learning and faithfull Ministeriall function, is as generally knovvne as beloued in many shires VVestvvard) vvill testifie vvith me. For a little before the* Natiuitie *last, marueiling at* Hutterus *his large chalenge in the preface before his Hebrew Dictionarie, vvhere he mentioneth the prerogatiue of the Cube: vve (I say) sent purposely to* London *for it, vvhich notvvithstanding vve could not obtaine. Novv for my ovvne inuention, I both can, and vvill produce many excellent Diuines, and novv all vvorthie Ministers, but then Students vvith me in Christs Colledge in Cambridge. Master* Williams *then Master in Artes vvrote the Hebrew part of the Cube: Master* Hecock *(the first vvho about that time drevv the type of* Dibre Adam) *Master* Oliuer Perkins, *Master* Chadwick, *Master* Iohn Downam *liue vvitnesses of this truth. Yea that godly zealous preacher, and learned vvriter Master* William Perkins, *at that same time Fellovv of our* House, *had then a Vievv of it. I vvould not so much as publikely*

likely mention one letter of their names, vvhose persons and gifts I doe loue and reuerence; but that I am sure I speake the truth and lie not. This being cleered, I might here vvith opportuuitie *discourse the birthright & iust prerogatiues of* Dibre Adam, *in respect of the minoritie of the* Cube; *though in his kinde necessarie and good: but I must deferre this point to some other occasion, because the prefixed limits of a preface vvill not suffer me to debate so large a matter. I vvill therefore referre this and all our endeuours to the vnpartiall censure of the discreete vvise, and only finish vp this treatise vvith the answering of some one or tvvo pertinent obiections.*

CERTEN OBIECTIONS answered, chiefly concerning vowelling of Hebrew, by pricks.

THere is not any commoditie so beneficiall or good, but it either hath or may seeme to haue some discommoditie or inconuenience with it. And therefore this inuention (though neuer so necessarie) may not looke to passe current or vncontrouled without Items and contradictions. The greatest point and maine obiection is this, *The Instrumẽt doth not represent or deliuer the pricks,* wherewithal the Hebrew is vsually both printed

printed and written; the which, Grammarians also tearme the very *soules* of the *Consonants*, giuing them both motion in vtterance, and life in pronunciation. Whereunto we replie, that this order of vowelling is but a late inuention of the *Massorites*, it was neither knowne nor vsed in S. *Ieromes* daies, when (in regard of figuratiue shapes) they had but exactly 22. letters. And if *Dauid* or any of the ancient Seers should see the holie Oracles thus māgled with rude Rabbinicall trickes, they would be no more able to reade, then *Erasmus* (who in the setting forth of the Fathers, by his owne report, was driuen very often to deuise new Alphabets) but being highly offended with such intricate scribbling in Scripture, would iustly pronounce, *Here is Iacobs voice indeede, but Esaus hands:* that is, the sacred words of veritie are yet all to be heard in the volume of the Bible: notwithstanding for the manner fouly corrupted in Grammar additions, and Iewish traditions, by the *hands* of *prophane* Rabbines. For by the confused shuffling in of these pretended Iewish Iewels into the sacred Writ and Hebrew Gram-

Grammars, there are ſtill maintained, and alſo retained aboue *three hundred errors:* and, by conſequence, ſo many perplexed difficulties and inexplicable labyrinths, in *Adams* moſt conformable and *regular* language. I am not mad (good curteous Reader) but ſpeake the words of truth and ſobrietie. For this I will iuſtifie to the view of the world, not onely with very ancient and authenticall teſtimonies, but alſo by ſundrie infallible arguments, when it ſhall pleaſe him, who only is for euer A and Ω, to offer fauourable encouragement & comfortable ſupportance to mannage ſo hard and weightie an enterpriſe: when alſo we will reueale *three* kinds of more *effectuall* vowelling of the holy tongue, whereof two were long in vſe before the *Maſſorites* inuention, and the third lately deuiſed, with maine and many conueniences for the Hebrew Orthographie.

The ſecond obiection or cauill is framed thus: A large Preface to a ſhort booke: a long ſuperſcription, but a letter in the Letter. Whereunto I anſwere in a word, as it was once ſaid of *Liuius:*

Pellibus

Pellibus exiguis arctatur Dibreus ingens:
Quem tua non tota bibliotheca capit.

This Instrument is of greater substance then shew: for it comprehendeth the pith and marrow whatsoeuer is comprised in any voluminous Lexicon.

The last quarrell or obiection is against the title of *Adams* Dictionarie. For saith the aduersarie: How could *Adam* by *naturall meanes* possibly remember ten thousand different sounds imposed but *once*, vpō seueral creatures? I answere, it is more then probable, that *Adam* placed the creatures in rankes by 22, after ỳ Alphabetical order: then the which, there is not (euen in these daies of *ignorance*) a more effectual meanes to learne and *recall* multitudes of single words in a language vnknowne. For example sake: A Germane (yet a Latinist) knoweth not one word of English: now write him down at aduēture fiue or sixe Latin words, pronounce *their* English but *once*, and bid him repeate these former appellations; you shall finde that hee cannot rehearse these fiue or sixe. But if you write him twentie in Latin, or a hundreth, yea three hundreth (with this

this prouiſo; that his Engliſh may fall in ſome Alphabetical method: and then if you applie the Saxoniſh but *once* to his *viſible* Latin, he will with readines reiterate the Engliſh vnto you againe and againe: ſuch is the wonderful force of *Adams* Dictionarie. For cleerer euidence, write for him twenty in Latin by the file of fiues: *Cerviſia, vlna, anguilla, oleum, jubilatio. Pila, nola, Chirographum, ulcus, taurus. Voca, jus, occide, carbo, indulge. Vallis, diuide, multum, Eleemoſyna, Hebes.* Repeate the Engliſh of theſe but *once* vnto him, and he will rehearſe them in order, as often as you wil, in manner following: *Ale, ell, eele, oyle, yule* *. *Ball, bel, bil, boyle* * *bul. Call, keale* * *kill, cole, cull. Dale, deale, deele* * *dole, dul.* By this the prudent Reader may iudge the ſingular vtilitie of *Adams* Hebrew Dictionarie, renowmed by his *Ancient* and firſt famous practiſe in Paradiſe, and now reuiued by the inuention of this *late* literarie Engine, and that for the beneficial behoofe of all young Students.

* Northern words.

Vale: dato creſcendi copiam.

FINIS.